

## **A study Of Power In Robert Bold's A Man For All Seasons**

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### **Abstract :**

This paper examines Machiavelli's theory of power as it relates to Robert Bold's A Man for All Seasons and addresses the concept of power in Bold's view, as well as its forms and how to utilize it, according to Bold's interpretation of the theories presented in The Prince (1513). In fact, many people view Nicolo Machiavelli as the epitome of political corruption due to his lack of morality and ethics. The maxim "the aim justifies the means" sums up his moral and political outlook. The general public tends to view Machiavelli's political strategies as coldly logical and immoral. Truth be told, however, Machiavelli didn't say anything really novel. Machiavelli's idea that certain politicians will resort to murder, lies, treachery, malice, deceit, conspiracy, hypocrisy, and disloyalty to further their political careers and their own personal agendas. In contrast, Robert Bold made Thomas More the protagonist of his play and portrayed him as a man for all seasons for his refusal and denunciation to support the self-interests of the king or the ruling class whose real motive was the interest of the king in religious and political decisions without considering the consequences of those decisions on individuals. But Machiavelli counsel the exact opposite to Thomas More, who places his own conscience above things like personal advancement.

**Key Words:** (Power, The Price, Discourses , utopia, conscience).

## دراسة عن القوة في فيلم A Man For All Seasons للمخرج روبرت بولد

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الملخص :

تبحث هذه الورقة في نظرية مكيافيلي للسلطة من حيث صلتها بكتاب روبرت بولد رجل لكل الفصول ، وتتناول مفهوم القوة من وجهة نظر بولد ، وكذلك أشكالها وكيفية الاستفادة منها ، وفقاً لتفسير بولد للنظريات المقدمة في كتاب الأمير. (١٥١٣). في الواقع ، ينظر الكثير من الناس إلى نيكولو مكيافيلي على أنه مثال للفساد السياسي بسبب افتقاره إلى الأخلاق والأخلاق. القول المأثور "الهدف يبرر الوسيلة" يلخص نظريته الأخلاقية والسياسية. يميل عامة الناس إلى النظر إلى استراتيجيات ميكافيلي السياسية على أنها منطقية وغير أخلاقية. لكن الحقيقة هي أن ميكافيلي لم يقل شيئاً جديداً حقاً. فكرة ميكافيلي أن بعض السياسيين سيلجأون إلى القتل والأكاذيب والغدر والخبث والخداع والتآمر والنفاق وعدم الولاء لتعزيز حياتهم السياسية وأجنداتهم الشخصية. في المقابل ، جعل روبرت بولد من توماس مور بطل مسرحيته وصوره على أنه رجل لجميع الفصول لرفضه واستنكاره لدعم المصالح الذاتية للملك أو الطبقة الحاكمة التي كان دافعها الحقيقي مصلحة الملك في القرارات الدينية والسياسية دون النظر إلى عواقب تلك القرارات على الأفراد. لكن ميكافيلي ينصح بالعكس تماماً لتوماس مور ، الذي يضع ضميره فوق أشياء مثل التقدم الشخصي.

الكلمات المفتاحية: (السلطة ، السعر ، الخطابات ، اليوتوبيا ، الضمير).

### Introduction:

According to "A Man of All Seasons," written by British playwright Robert Bolt in 1960, the drama is based on the real-life account of Thomas More, Chancellor of the British Crown under King Henry VIII, who disagreed with the king after refusing to divorce and remarry for the sake of producing an heir. Because of this, the king fired More, one of Henry VIII's most devoted men, and even got into a fight with the Church. For people with strong moral convictions, facing such choices is a death sentence, while those who make it through the ordeal often find themselves surrounded by influential religious and political allies. It is argued in this drama that the true motivations for

tragic religious and political decisions are typically the self-interests of rulers or a ruling class.

Robert Bolt argues that Utopia's hero, Thomas More, deserves to be considered a man for all time because he stood up for the principles of the Roman Catholic Church when King Henry VIII asked him to divorce Catherine and marry Anne Boleyn because Henry VIII wanted a male heir to the throne and Catherine could not bear him any. Truth be told, Thomas More adored his monarch, but he adored God much more. Due to his silence in the face of Henry's misuse of power and the law, more would be canonized as a martyr and saint.

Important analysis of this play is warranted because of the novel's central and underlying problems and questions about Power, as will be demonstrated below.

Robert Bolt's *A Man for All Seasons* includes an introduction to the idea of power, which he demonstrates in what way? Thomas More defended his refusal to submit to King Henry's authority and his demand that the King grant a divorce because of the following reasons: What effect did Niccol Machiavelli's writings have on his audience, and how did he describe the philosophy of power? How, according to Machiavelli's ideas, can a ruler keep

religion out of politics and make way for the establishment of a secular state?

What good did Henry's use of power do for England, and would Henry's use of power have freed England from the papacy's influence? When King Henry VIII converted England's Catholic Church to the Protestant Anglican faith, he had to have a good reason. What was Thomas More's answer to Machiavelli, and how did he envision a perfect society?

For the purpose of this project's study statement, it will be shown that man has numerous sources of power to deal with the threats and obstacles he encounters in life. Power comes in many forms, including governmental authority, military might, religious belief, the forces of nature, and moral conviction. Of course, there are short-term benefits to being in a position of authority, but in the long run, that power isn't nearly as effective as the power of religion or principles, which can influence people's attitudes and actions in any given moment. This is the kind of power that Robert Bolt's portrayal of Thomas More in "A Man for All Seasons" exemplifies.

The purpose of this study is to examine the symbolic representation of power in Robert Bolt's "A Man for All Seasons," from which the play's plot is derived. The features of

the hero's power, and its long-term effects on the readership and the world at large. Furthermore, how some authors and philosophers, most notably Niccolo Machiavelli, approach the topic of power in their works.

### ***Literature Review:***

According to John Clinton Harris, Henry's aggressive measures against the aristocracy were in keeping with Machiavelli's advice that a prince should base his administration on the common people rather than the nobility. According to Machiavelli, "One cannot honorably grant the elite what they desire, and one cannot do so without harming others; nevertheless, this is not true with regard to the people, since its goals are less immoral than those of the elite, as the latter seek to oppress while the former do not. Because there are too many of them, you can never feel secure if the masses are against you; but, the elite can be defeated because there are so few of them. 2014, p. 20 (John Clinton Harris).

As the assigned lawyer to investigate more's trial, H. Jefferson Powell depicts the harm done by Cromwell. More argues that Cromwell has a fundamental misunderstanding of the law. Throughout the trial, this becomes very evident. Without using false testimony, he tried to prove that more had denied the King's new position as Supreme Head of the Church in England. The

law, in Cromwell's view, is nothing more than a means to an end. So, it seems that Cromwell is an attorney without a legal doctrine, tradition, or law. More maintains the view that the law is not and should not be reduced to the role of merely an instrument. More, thus, H. Jefferson Powell demonstrates why Wolsey, Cromwell, and the King's attempts to bend, break, or modify the law in their pursuit of an heir to the throne were gravely wrong because they reduced law to merely an instrument of extra -legal purposes. Since the law, in Cromwell's view, is merely a tool or a weapon, he makes for a poor client advocate. Even when we use the law to resolve our differences as a social link, he doesn't seem to grasp that the law is what connects us. On page 402 of H. Jefferson Powell's 1999 book.

Because Blake D. Morant noted that Sir Thomas More's narrative has become more about More's exceptional dedication to theological principles and his refusal to succumb to power—a posture that ultimately led to his decapitation—than about More's refusal to authenticate King Henry VIII. (2006) Blake D. Morant Reviews, p. 966. Thomas More is a prime example of the ongoing conflict between a lawyer's personal opinions or convictions and the professional expectations of the sovereign in his professional life, which is most frequently characterized by his refusal to support King Henry VIII's goals. Blake alludes to a

lawyer with a good conscience like Robert More who is unable to compromise his integrity and bend the applicable laws' objective readings to his or her will. ( Ibid. 967).

Thomas More has developed a legendary reputation over the previous five hundred years, according to Bert Verwoerd. He has been regarded in both favorable and unfavorable ways ever since he fought and lost the war against the reform that gave rise to the Church of England. As unique and complex as he was, so have the opinions about him been. Different points of view have been discussed: Protestants have looked unfavorably upon More's actions, while Catholics and Communists both have their own justifications for holding more in high regard. It has been proven that these views of view are still prevalent because the contrast between Protestantism and Catholicism continues to spark lively debates today. (Bert Verwoerd, 2015, p. 37)

In his book *The Prince*, Nicolo Machiavelli outlined a number of rules for gaining dominance and control over states. "All states and all governments that have ruled over people have either been or are republics or principalities. Principalities can be inherited (when the family is well-established) or brand-new. (Machiavelli, Niccolo.1532.p. 19) There are challenges when states are obtained in a nation with different laws, customs, or

languages. One of the best and most effective solutions would be for the person who has acquired the states to go there and live there. ( Ibid. 24). The prince who holds a country that differs in the aforementioned respects should make himself the head and defender of his less powerful neighbors, and to weaken the more powerful among them, while taking care that no foreigner as powerful as himself shall, by any accident, get a footing there, because it will always happen that such a one will be introduced by those who are dissatisfied ( Ibid .26).

### **Theoretical Framework :**

The validity of Machiavelli's theory of power and his school of thought is reinforced by the fact that Machiavelli continues to contribute to discussions of power issues in the present day. The Prince, one of several books written by Machiavelli, would become an enduring success on a global scale. Machiavelli covered the right way to behave and what to say to acquire and maintain power in this book.

In terms of power, Machiavelli's philosophy consists of a collection of precepts that, in the hands of the appropriate subject, may produce the ultimate autocrat. Following Machiavelli's guidance, one could seize and then maintain power over a people with or without their immediate agreement.



Machiavelli outlines the dos and don'ts of the dictator. People require governance, and when a powerful leader behaves morally, people will submit to his or her authority. The lack of a leader will lead to anarchy, which breeds conflict among all individuals and the survival of the fittest, so the populace won't be so quick to rebel. Of course, the ruler could behave improperly and end up being overthrown. I'm hoping that a framework will gradually come into existence by compiling the Machiavellian principles, distinguishing the ones that have to do with acquiring and holding power, and then selecting the ones that are generally applicable to all dictatorships. We may determine whether or not a particular man or woman in power will hold onto their position or be overthrown by collecting these components and applying them to them at a specific moment. (Andreas Delphin, 2014, p. 4).

Niccolo Machiavelli's writings set the stage for contemporary ideas about power. the prince, early 16th century His work has persisted to this day and is regarded as a classic of political literature about power. Machiavelli is a representative of decentralized and strategic organizational thinking. He views military advantages, such as those between his prince and others, as strategic advantages because he views power as a means rather than a resource. Total power according to Machiavelli is a

goal that is occasionally attained. A position of will was described as a power, which was presented as the highest force to which all other wills are subject. With the crystallization of theories that rediscover the unexpected nature of the power game and its profound context dependence, Machiavelli's strategic and contingent approach achieved to a revitalized recognition in France in the 1970s. (Stewart Clegg, 1989)

Machiavelli's theories on politics revolve mostly around the idea of a ruler's absolute authority. He stressed the importance of power in politics. Machiavelli argues that a ruler has no use for a moral code of individual conduct as outlined by the church. The key to success, according to Machiavelli, is power. To gain political power, he is willing to resort to any method. According to him, politics is an unending struggle for control. All political maneuvering is ultimately about gaining and maintaining power. According to Machiavelli, absolute state was the ultimate goal, and power was the key to achieving it. He said that the "Prince's" one and only goal was to strengthen and unite the country, bring about law and order, and drive out the foreign invader. As long as we reach our goal, we will consider the means to have been successful. Machiavelli's "The Prince" takes the form of counsel offered to a monarch on the art of government for a number of reasons. The following are a few key points of the counsel given

to the ruler: Machiavelli develops the concept of "Raison d'État" in detail. When the End justify the Means. The state is independent of any religion and exercises its own authority. A prince should have the bravery of a lion and the cunning of a fox. Exert a double moral standard. support autocratic rule Keep up a robust military. Prince needs to keep in mind that people are generally selfish and ungrateful. To gain support from the locals, he must guarantee that nobody's land is touched. Princes need the advice of intelligent men, not flatterers. Keep your emotions in check and keep your religion out of your politics. (Thomas Hobbes,p. 4).

Machiavelli, in "The Prince" and "Discourses," made clear his belief that religious institutions have the potential to undermine state authority. In his view, politics stands apart from other fields and is governed by its own set of rules. The prince is not bound by moral or religious concerns; the state is independent of and superior to all faiths. Religion and morality are not things Machiavelli disregards. Princes who wish to sustain themselves respect all religions and keep all religions pure, he writes in his book "Discourses." He argued that the only way religion can serve its people is as a tool of the state. He saw religion purely as a means to an end. It was his advice to the ruler that religion

should be given a prominent place in society. He thinks religion is essential to maintaining national cohesion and stability. Inherent in a shared religious belief system is a sense of community and brotherhood. Community cohesion is fostered through religious practices and doctrines. Patriotism and civic responsibility are two other virtues that flourish under its influence. When people stop caring about their faith, the state is doomed. He argued that religious groups had no place in politics and that the church has no authority over government. It's true that a sovereign state has complete control over its citizens and their institutions. For this reason, religious institutions must take a back seat to the state. As a result of Machiavelli's efforts, the secular state was able to form and flourish. Religion and morality were not something he opposed. He proposed only two sets of morals and put state before both religion and morality. In Machiavelli's view, the state is superior to all other forms of social organization and is hence indispensable. It's on a whole different level and calls for a new set of criteria. He argued that political action stands apart from others and has its own set of rules. The state does not promote any one religious ideology. It is governed by its own set of norms and standards. When it was necessary to save the state,

Machiavelli said it was okay for the king to use immoral men. To sum up, a Machiavellian ethos is characterized by a distancing of politics and ethics. (Ibid.p.8). Machiavelli claims the religion of Rome's senate and great men helped them succeed in any endeavor they set their minds to. It's natural to wonder what Machiavelli had in mind when he first describes religion in the Discourses. The Roman people "feared violating an oath more than breaching the law, since they held in higher respect the power of God than the power of men," demonstrating the importance of "fear of God" (timore di Dio) in the religion. Without religion to instill "fear of God," a monarchy will eventually crumble. "Fear involves dread of punishment, from which we can never escape," Machiavelli writes in *The Prince*. (Dairo Orozco , p. 5).

### **Discussion:**

A substantial and long-standing literature on what causes individuals, groups, and organizations to gain power relative to others has made the study of power a fundamental part of the study of organizations for quite some time. Many other definitions have been proposed for the idea of power. A powerful relationship is one in which one actor's views or actions are influenced by another actor's or system's actions or

beliefs. That's why you can't just buy or sell power; it's something that happens between people ( Thomas B. Lawrence and Sean Buchanan. .2017.p.488.).

The play's protagonist, Sir Thomas More, is a historical figure who appears throughout the seasons in *A Man for All Seasons* by Robert Bolt. Scholar and statesman Sir Thomas More, He began his career as an author and lawyer but rose to the position of Lord Chancellor under King Henry VIII. As you may imagine, King Henry VIII appreciated having Thomas More in his court. Thomas More's extensive knowledge of literature, science, and international affairs led him to increasingly rely on more for guidance. Even more people were against King Henry VIII's desire to divorce Catherine and remarry for a son. Nonetheless, more, ever the diplomat, refrained from expressing his emotions in the hopes that Henry would drop the subject. Even though more saw the risks, he felt he could not sign his name to the Act of Succession. Thomas More was an outspoken believer in the authority of the Pope and the Roman Catholic Church; as such, the Roman Catholic Church flatly refused to grant him a divorce. King Henry VIII respects more for his integrity and admires his reputation as a just man. In an effort to resolve the issue of his divorce, the king approaches more with a courtly courtship. More argues why he cannot give in to the

King's wants, despite the King's flattery, reprimand, entreaty, and intimidation. He said he could not go against his morals.

The philosophy of power from a Machiavellian perspective has been used in Robert Bolt's *A Man for All Seasons*. *The Prince*, written by the Italian philosopher and politician Niccol Machiavelli in 1513, has been controversial throughout the centuries and has served as a model for many tyrants and presidents since its publication. He thinks the ruler can employ any method he sees fit, regardless of consequences. He pioneered the concept that the aim justifies any means used to achieve it. This principle was viewed as the benchmark by which all dictatorial politicians measured their own behavior and ultimately adopted their own brand of authoritarianism and moral depravity. Machiavelli, in his view, justifies the use of violence and power by political leaders by arguing that they are necessary for maintaining order and control among the populace. He is not a successful political leader in the eyes of anyone who does not. Machiavelli argues that there are only four main routes for a ruler to rise to power. One is through one's own skill and initiative; another is by chance encounters, or the kindness of strangers. The contrast between skill and good fortune is the most telling. The purpose justifies the means in Machiavelli's views and philosophy on statecraft and in his theory of authority

and power state. According to Machiavelli, exerting power is an art form, and a ruler must do so with finesse and cunning. The attributes of a lion and a fox, he believes, are those that a leader should have. He ought to have the ferocity of a lion and the cunning of a fox.

Characters like Henry VIII, King of England, who embodied some Machiavellian principles to have power and preserve the authority, are portrayed in Robert Bolt's play *Power: A Man for All Seasons* in a way that demonstrates how these ideas have influenced Bolt's writing. Henry VIII was every bit the ruthless and political mastermind that history would remember him to be. He is as self-centered, hypocritical, religiously devoted, and religiously exploitative as a fox in order to maintain his rule. Since "the lion can't guard himself against traps and the fox can't defend himself against wolves," it follows that "a prince must so compelled to know well how to act as a beast must emulate the fox and the lion." To wit: (Meerah Almeraikhi.2016). Henry VIII replaced the Catholic Church with his own version of Christianity, the Church of England. (Anglo) making use of his position of authority. In order to divorce Queen Catherine and marry his girlfriend, Anne Boylen, and have a son who may



succeed to the throne, he declared himself to be the "pope" of the church. For political benefit, King Henry VIII framed other faiths to make his own look bad. Machiavelli argues in *The Prince* that Henry VIII feigned to be religious so that he could ascend to the position of head of the English Church, but that in reality he was not. You have to be a hypocrite if you want people to take you seriously as a prince or a leader, and the only way to pull it off is to pretend to be devout and pious. According to Machiavelli, hypocrisy is a key component of authority.

Some of Robert Bolt's characters in *A Man for All Seasons*, including Master Cromwell and Richard Rich, were influenced by Machiavelli's flawed but influential philosophy. There is no Machiavellian theory, in fact. Bolt shows that the characters Richard Rich and Thomas Cromwell in *A Man for All Seasons* are Machiavellian. The pursuit of wealth and social prestige is represented by the symbol of Rich, suggesting a weakness to these allurements. Henry's aggressive actions against the aristocracy were in line with another of Machiavelli's recommendations, that a prince should build his government upon the common people, rather than the nobility. Rich is a Machiavellian hero, someone who seeks to advance himself politically and socially at any cost. If you give the elite what they

want, Machiavelli says you'll have to hurt other people in the process.

Thomas More's strength in the face of Henry's tyranny is in his unwavering commitment to the teachings of the Roman Catholic Church, as well as his good reputation and clean conscience. Because of these qualities, King Henry VIII was adamant about securing More's consent to divorce Catherine of Aragon, and so more courageously refused to budge from his convictions despite facing a prison sentence and the possibility of execution.

Henry VIII's manipulation of influential advisors through hypocrisy is depicted by Robert Bolt in *A Man for All Seasons*. Both his hypocrisy and his power were unquestionable. Henry treated Thomas More with Machiavellian ingenuity after more wrote a rant against Martin Luther for assaulting a book Henry had prepared defending the seven sacraments. And then he cut all ties with More's scathing book. Henry kept his honor and let more deal with the sleazy details. When he declared himself Supreme Head of the Church in England, he appointed More as his Chancellor before having his friend put to death for refusing to accept his usurpation of papal authority ( Meerah Almeraikhi.2016).

Machiavelli, known as "the Prince," is sometimes credited as the first modern thinker to propose that politics has its own internal logic and morality, distinct from classical virtue and Christian teachings. Machiavelli famously claimed that the means (even brutality) should be justified by the ends (achieving one's political goals). Despite this fact, many academics have used this argument as justification for viewing Machiavelli as a teacher of evil and his writing as supporting naked power in political struggle. As Machiavelli writes in *The Prince*, the prince is "frequently forced, in order to protect his position, to behave opposed to truth, against to charity, contrary to humanity, contrary to religion." This means that the prince must resort to unethical methods in order to maintain his authority. When faced with a choice between doing what is morally just or unjust and doing what is effective and advantageous for the prince, Machiavelli concludes that the latter must be done. In times of crisis, the welfare of the state must always take precedence above individual concerns. The prince believes that morality has no place in political decision-making. Within democratic theory, ideas of component power originate with the concept of popular sovereignty. Machiavelli divides the periods of time in which this authority is exercised into three categories: establishment, transformation, and upkeep. Machiavelli not only imagines a

component power, but also three distinct epochs in which that power is manifest: the eras of founding, remodeling, and maintenance. Reference: (Camila Vergara & Columbia Law School.p.1,14. ).

More was influenced by the "utopia" that appeared in the mind of the Greek philosopher Plato, and in response to Machiavelli's views, he wrote the book "Utopia," which is built on a series of conversations that represent the concept of the Reformation. To more, the removal of the concept of individual property as the basis of happiness meant that there was no need for money, everyone took what he wanted, and everyone worked according to his abilities. This was his vision for how the island's peaceful inhabitants should be governed politically and economically. According to more, social stratification was the direct result of human beings' insatiable need to accumulate material wealth. Therefore, the issue of unequal wealth distribution in the state must be resolved by doing away with stratification. Utopia as a concept was first used 500 years ago, although the utopian ideal is present in every culture. Grosso modo, a utopia is an idealized depiction of a society predicated on a subject's or group's perceived needs and the solutions to those demands. "These two prerequisites of utopian thought are presented in Thomas More's work in what is now the archetypical element of the genre: a

contrast between the factual society and the ideal society"(Ksenia Olkusz,Micha Kosiski,Krzysztof M. Maj.1).

Apparently, Thomas More's strong convictions as a Catholic inspired many Catholic writers to focus not only on More's intelligence and wit, but also on other aspects of his character, including as his honesty, lack of egotism, humility, and fine moral compass. After all, more sacrificed his life for the right to follow one's moral compass rather than the state's demand for obedience, and it is this aspect of his person and his commitment to the cause that Catholic partisans wish to honor in his memory. In terms of raw numbers, it's clear that the Catholic or recusant trend was the more prominent of the two; this may be because the recusants' cause was more dire than that of the advocates of Henrician policy. They kept and revered Thomas More's memory in the colonies abroad for whatever cause. Also, it is common knowledge that the recusants put a premium on publishing books as a means of waging their holy war for the restoration of the Catholic faith in England. On pages 95 and 96 of Noel Joseph Toups' 1980 book.

### ***Conclusion :***

As described in Robert Bolt's A Man for All Seasons, Henry VIII employs the Machiavellian idea of hypocrisy while dealing

with his influential advisors. He is being dishonest, that much is obvious. Henry's diatribe against Martin Luther for criticising a book Henry had written in support of the seven sacraments is a prime example of Henry's Machiavellian skill. Henry wrote about Thomas More. He later disassociated himself entirely from More's derogatory book. Henry kept his honor by making More do the dirty work. When he declared himself Supreme Head of the Church in England, he chose More as his Chancellor, and then had him beheaded for refusing to recognize his usurpation of papal power.

In his play *A Man for All Seasons*, Robert Bolt presented a version of the heated conflict that existed during the reign of King Henry VIII of England. This conflict was between the consolidation of the state and the king's authority and the use of religion as a tool to powerful the king's authority, as exemplified by Thomas More, the king's counselor, and his refusal to sign the divorce request from Henry's wife.

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